بسم الله الرحمن الرحيم

[SHARH OF BULUGH AL MARAAM]
(The Description of How Prayer Is To Be Performed)

09 FEBRUARY 2013

Book 2 Chapter 7 (Page 99)

باب صفة الصلاة
CHAPTER 7

عن أبي هريرة - رضي الله عنه - أن النبي - صلى الله عليه وسلم - قال «إذا قمت إلى الصلاة فأسبغ الوضوء، ثم استقبل القبلة، فكبر، ثم اقرأ ما تيسر معك من القرآن، ثم اركع حتى تطمئن راكعا، ثم ارفع حتى تعتدل قائما، ثم اسجد حتى تطمئن ساجدا، ثم ارفع حتى تطمئن جالسا، ثم اسجد حتى تطمئن ساجدا، ثم افعل ذلك في صلاتك كلها». أخرجه السبعة، واللفظ للبخاري. ولابن ماجه بإسناد مسلم: «حتى تطمئن قائما».

279. Narrated Abu Hurairah (RAA): The Prophet (ﷺ) said, "When you get up for prayer, perform ablution properly and then face the Qiblah and say Takbir (Allahu Akbar) and then recite whatever you can from the (verses of the) Qur'an, and then bow until you repose therein (in your ruku'). After that come up again until you are standing upright, and then prostrate until you repose therein, (in your prostration), then raise your head and sit and repose (remain motionless for a while), then prostrate (again) and repose in your prostration. Do that in all of your prayers."

Related by the seven Imams and the wording is Al-Bukhari's. Ibn Majah transmitted the following through the chain of narrators of Muslim, "and then come up again (from ruku') until you repose in your standing."

THE DESCRIPTION OF THE PROPHETS PRAYER
-this was related by the seven

ومثله في حديث رفاعة عند أحمد وابن حبان

280. Ahmad and Ibn Hibban reported on the authority of Rifa'ah bin Rafi' a similar narration.

وفي لفظ لأحمد: «فأقم صلبك حتى ترجع العظام».

281. Ahmad has in one of his narrations, "Straighten your back until the bones in your spine return to their places (the spine must be upright)."

وللنسائي، وأبي داود من حديث رفاعة بن رافع: «إنها لن تتم صلاة أحدكم حتى يسبغ الوضوء كما أمره الله، ثم يكبر الله، ويحمده، ويثني عليه». وفيها فإن كان معك قرآن فاقرأ وإلا فاحمد الله، وكبره، وهلله»».

282. An-Nasa'i and Abu Dawud reported on the authority of Rifa'ah bin Rafi', "The prayer of anyone of you is not perfect unless he performs ablution perfectly, as Allah Glorified be He ordered him to do. Then he should utter the Takbir and praise Allah, the Exalted." This narration also says, "If you know some verses from the Qur'an then recite them, or else praise Allah (say Alhamdu-lillah), say the Takbir (Allahu Akbar) and the Tahlil (la ilaha illallah)."

-to recite surah fatihah is fard but to recite a Surah after Fatihah is a Sunnah not fard
-you prayer is valid if you forget to pray a surah after surah fatihah
-there are a lot of hadith in the chapter
-all are not read here
-Allah (سبحانه وتعالىٰ) will ask you about your Salat on the Day of Judgement

“The first thing the people will be accountable for on the Day of Judgment is prayer, Allah will say to His angels (even though he already knows) : “Look at my servants prayers. Were they complete or not?” If they were complete it will be written as complete. If they were not fully complete Allah will say: “See if my servant has voluntary prayers, If he has them Allah will say: Complete his obligatory prayers shortage with his voluntary prayers.” Then the rest of his deeds will be dealt with in the same manner.” [Reported by Imams Ahmad, Abu Dawood, An-Nisa'i, and Al-Hakim]

-if your salat is lacking Allah (سبحانه وتعالىٰ) will not look at the other things

Jabir (RA) reported that Allah’s Messenger (ﷺ) said, “Between a man (Muslim) and shirk and disbelief lies neglect of salah.” [Sahih Muslim (1/88) No. 82, Sunan Tirmidhi (5/13) No. 2620, Sunan Abu Dawud (4/219) No. 4678, Sunan Ibn Majah (2/181) No. 1078, Sunan An-Nasa'i (1/232) No. 463, Musnad Ahmad (3/370) No. 15021]

Abdullah ibn Shaqiq Uqayli (RA) reported, saying “The companions of Muhammad (ﷺ) did not regard neglect of any of the deeds as disbelief as they did (neglect) of Salah." [Sunan Tirmidhi (5/14) No. 2622 and Mustadrak al-Haakim (1/48) No. 12 who said it met the conditions of al-Bukhari and Muslim]

-those who abandon salat have become kuffar
-there was a debate on this
-on if someone who doesn't pray is a kaffir

But if they repent, perform As-Salāt (Iqāmat-as-Salāt) and give Zakāt, then they are your brethren in religion. (In this way) We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know. (At-Tawbah 9:11)

-a surah was brought to checkmate this:
-this is when you can accept someone as your brother in deen

1) TO MAKE WUDU PROPERLY

-the reason this is the first is to be a slap in the face of the Shiites
-they don't make wudu properly

Jabir reported: 'Umar bin al-Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Messenger of Allah (□) saw that and said: "Go back and perform ablution well." He then went back (performed ablution well) and offered the prayer. [Sahih Muslim (1/215) No. 243, Musnad Ahmad (1/21) No. 134, Sunan Ibn Majah (1/424) No. 666]

On the authority of 'Abdullah ibn 'Amr (RA) who said: The Prophet (□) stayed behind us on a journey and then caught up with us, and we were late in praying 'Asr. We started doing wudoo' and wiping out feet (not washing them properly), and he called out at the top of his voice: "Save your heels from the fire" two or three times [Al-Bukhari (163) and Muslim (241)]

-with incorrect wudu your salat is invalid
-the shias do not wash their feet for wudu
-the shia cannot practice deception in wudu
-they are not allowed to make wudu like the Sunnis
-look how he performs his wudu and you can tell who he is
-you will know if they are shia or not

2) FACE THE QIBLA, CLOTHING AND AREA CLEAN
-you cannot pray in dirty places and dirty clothing
-even though it is compulsory to face the Qibla
-your are exempt if you are in a vehicle or on the battlefield
-in a plane, train etc
-you have to ask the residents where the Qibla is

Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer

direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Harām (at Makkah). (Al-Baqarah 2:144)

And to Allāh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allāh (and He is High above, over His Throne). Surely! Allāh is All-Sufficient for His creatures' needs, All-Knowing. (Al-Baqarah 2:115)

-if you can't find a resident, you make ijtihaad,
- your salat is accepted if you are not actually facing the Qibla
-your salat is still accepted because of 2:115

And to Allāh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allāh (and He is High above, over His Throne). Surely! Allāh is All-Sufficient for His creatures' needs, All-Knowing. (Al-Baqarah 2:115)

-a resident can call out to a person or use his hand
-and turn someone who is not facing the qibla during the prayer
-the salat is accepted

3) YOU CANNOT SIT AND PRAY
-only those who are old and sick can sit

So keep your duty to Allāh and fear Him as much as you can; listen and obey; and spend in charity that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones. (At-Taghabun 64:16)

-you have to do what you can to the best of your ability
-you can sit down in any position that is most comfortable
-for the people who are sick and old
-you are allowed to pray with shoes on or off depending on the circumstances
-you have to use hikmah
-you cannot walk on the streets with your shoes on and then onto an expensive carpet
-if you are in the park that is different
-you will cause fitnah if you walk on to a carpet with your shoes on
-as for the sutra, the sutra is sunnah muakadah
-some say it is fard but that is not correct
-when you pray facing the sutra, you cannot allow someone to pass in between you and the sutra

وعن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «إذا صلى أحدكم إلى شيء يستره من الناس، فأراد أحد أن يجتاز بين يديه فليدفعه، فإن أبى فليقاتله، فإنما هو شيطان». متفق عليه. وفي رواية: «فإن معه القرين».

248. Narrated Abu Sa'id al-Khudri (RAA): Allah's Messenger (ﷺ) said, 'If any one of you prays toward a sutrah (a barrier) and someone tries to pass in front of him, and then push him away. If he refuses, then fight him, for he is a devil." [Agreed upon] In another narration, 'For he has his evil companion (Qareen) with him"]

عن أبي جهيم بن الحارث - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «لو يعلم المار بين يدي المصلي ماذا عليه من الإثم لكان أن يقف أربعين خيرا له من أن يمر بين يديه». متفق عليه، واللفظ للبخاري. ووقع في البزار من وجه آخر: «أربعين خريفا».

242. Narrated Abu Juhaim bin al Harith (RAA): The Prophet (ﷺ) said, "If the person who passed in front of another person in prayer knew the magnitude of his sin he would rather wait for 40 (days, months or years) rather than pass in front of him.["Agreed upon, and the wording is Al-Bukhari's. Al-Bazzar narrated with a different chain of narrators, "forty autumns."]

-Passing means you pass where he puts his face on the ground

وعن أبي ذر - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «يقطع صلاة المرء المسلم - إذا لم يكن بين يديه مثل مؤخرة الرحل - المرأة، والحمار، والكلب الأسود ... » الحديث. وفيه: «الكلب الأسود شيطان». أخرجه مسلم

245. Narrated Abu Dharr al-Ghifari (RAA): Allah's Messenger (ﷺ) said, "When any one of you stands for prayer and there is nothing in front of him (at least) equal to the back of the saddle, as a sutrah, his prayer would be cut off by (the passing of a) woman, an ass, and a black Dog." This narration also has, "The black dog is a devil.[Related by Muslim.]

Umar ibn al-Khattab said, 'I heard the Messenger of Allah (ﷺ), say, "Actions only go by intentions. Everyone gets what they intend..." [Al-Bukhari (1) and Muslim (1907)]

-the intention has to be made
-when you stand to pray Fajr , you need to make your intention
-whether you are doing the Fard or Sunnah of fajr
-the niyyah has to include that you intend to pray two rakat Sunnah or Fard for the sake of Allah
-if you do not do the niyyah correctly you salat is bautil
-there is no 4 rakat Sunnah

Ibn Umar narrated that the Prophet (ﷺ) said, “The prayer during day and night are to be offered two by two.” [Musnad Ahmad (2/26) No. 4791, Sunan Abu Dawud (2/29) No. 1295, Sunan al-

Nasa'i (3/227) No. 1666, Sunan Tirmidhi (2/491) No. 597, Sunan Ibn Majah (2/349) No. 1322, Sunan al-Darime (1/404) No. 1458]

‘Uqbah ibn Hurayth said: I said to Ibn ‘Umar: “What does two by two mean?” He said: “Saying the tasleem after each two rak’ahs.” [Sahih Muslim (1/519) No. 749]

‘Uqbah ibn Hurayth said: I said to Ibn ‘Umar: “What does two by two mean?” He said: “Saying the tasleem after each two rak’ahs.” [Sahih Muslim (1/519) No. 749]

-you make them two by two
-after making the intention for the sake of Allah
-you have to say for the sake of Allah
-it is bidah to say the intention out loud
-after the intention he performs the opening takbeer= takbeer ihram
-you cannot raise your voice with the takbeer if you are not the imam
-if by yourself you whisper the takbeer
-the muadthin can repeat the takbeer after the imam
-if there are no microphones in the masjid
-it is haraam to recite the takbeer before the imam

4) HOW TO RAISE THE HANDS FOR TAKBEER

-he is allowed to raise his hands simultaneously with the takbeer
-he can raise his hands at the same time, before or after the takbeer
-all three are reported in sahih hadith

5) HE SHOULD RAISED HIS HANDS WITH HIS FINGERS OUTSTRETCHED

-he can raise his hands to his shoulders or his ears
-both are accepted
-after takbeer he should place his right hand over the left hand on his chest
-underneath the navel is a weak hadith
-however, the salat is still valid

عن أبي هريرة - رضي الله عنه - قال: نهى رسول الله - صلى الله عليه وسلم - أن يصلي الرجل مختصرا. متفق عليه، واللفظ لمسلم. ومعناه: أن يجعل يده على خاصرته

251. Narrated Abu Hurairah (RAA): The Messenger of Allah (ﷺ) prohibited that one puts his hands on his waist during prayer." [Agreed upon and the wording is from Muslim.]

وفي البخاري: عن عائشة - رضي الله عنها: أن ذلك فعل اليهود

252. Al-Bukhari added in his narration on the authority of 'A'ishah (RAA): "This is what the Jews do in their prayer,"

-the shias imitate the Jews who pray with their hands by their sides

Wa'il b. Hajr said "I prayed with Prophet Muhammad (ﷺ) and he put his right hand over his left hand over his chest." [Sahih Ibn Khuzaimah (Vol. 1, pg. 243) No. 479, Abu Dawud (Vol. 1, pg. 260) No. 759]

-weak hadiths say to put hands other than on the chest
-the salat of men and women are exactly the same
-only weak hadith state otherwise
-while standing in the qiyaam (standing) position, you are not to look right,
-left or to the skies, you have to look where you make sadja
-it is makrooh to pray with your eyes closed
-if something is distracting you, you can pray with eyes closed

The fuqahaa' differ as to whether closing the eyes during prayer is makrooh. Imaam Ahmad and others did count it as makrooh, and said: "This is the action of the Jews," but others allowed it and did not count it as makrooh. The correct view is that if keeping the eyes open does not affect a person's khushoo', then this is better, but if keeping the eyes open affects a person's khushoo because of decorations, adornments etc. in front of him, which distract him, then it is not makrooh at all for him to close his eyes. The opinion that indeed it is mustahabb in this case is closer to the principles and aims of sharee'ah than saying it is makrooh. And Allaah knows best. (Zaad al-Ma'aad, 1/293, Daar al-Risaalah edn)

-so you don't lose your khushu
-musalle means the person who is doing salat
-you make intention, and then say Allahu Akbar
-he is now going to recite the opening dua

It was narrated from Abu Sa'eed al-Khudri that: When the Prophet (ﷺ) started to pray he would say: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ "Subhaanaka Allaahumma wa bihamdika, wa tabaaraka ismuka wa ta'aala jadduka, wa laa ilaaha ghayruka" (Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)" [Sunan al-Nasa'i (2/132) No. 900, Sunan Ibn Majah (2/5) No. 804, Sunan Tirmidhi (2/9) No. 242, Sunan al-Darime (1/310) No. 1239, Musnad Ahmad (3/69) No. 11675]

-after the opening dua you say * audoo billahi minasshaitaannirajeem
-this is recited with a low voice
-then bismillahi rahman iraheem... is also in a low voice
-alhmandulliah.. is with a loud voice
-if you don't know the dua you say subhanallah...

Ibn Rushd said:
They disagreed about imama of a woman. The majority maintained that she cannot lead men, but they disagreed about her leading women (in prayer). Al-Shafi'i permitted this while Malik prohibited it. Abu Thawr and al-Tabari deviated (from the majority opinion) and permitted her imama in absolute terms.

The majority agreed to prohibit her from leading men, because had this been permitted such permission would have been transmitted from the first generation (of Islam). Further, a known practice in prayer is that women should stand behind men; therefore it is obvious that their being at the front is not permitted.

The Prophet (□) said: "Keep them behind insofar as Allah has kept them behind." It is for this reason that some jurists permitted them to lead women, as they have equal precedence for purposes of prayer. This has also been narrated from some members of the first generation.

Those who permitted her imama argued on the basis of the tradition of Umm Waraqa recorded by Abu Dawud "that the Messenger of Allah (□ □) used to visit her at her house and appointed a mu'adhdhin for her to recite the adhan for her. He ordered her to lead the members of her household in prayer."

There are many issues under this topic of imama, including their disagreement about the qualifications stipulated for the imam. We have left out their discussion as they are not expressly mentioned in the law.

The Qadi (Ibn Rushd) said: "What we have aimed for in this book is the discussion of issues that have been transmitted and of those that are closely related to the transmitted issues."[Bidayat al-Mujtahid (vol. 1, pg. 161)]

Ibn Taymiyyah (rh) said: "A learned woman leading unlettered men in the night prayers of Ramadan is permissible in the well known statement of Ahmed (ibn Hanbal), and as for all other supererogatory prayers, then there are two narrations."[Naqd Maratib al-ijma' (pg. 290)]

-after the bismillah Surah fatihah should be recited
-the Sunnah is to pause at every ayat
-the person should listen to imam in loud prayers
-in silent prayers he should recite fatihah for himself

So, when the Qur’an is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imām (of a mosque) is leading the prayer (except Sûrat Al-Fātiha), and also when he is delivering the Friday-prayer Khutbah]. [Tafsir At-Tabari, Vol.9, Pages 162-4] (Al-A'raf 7:204)

-to recite a Surah after Fatihah is a Sunnah
-you should recite a shorter surah in the second rakat
-when leading a prayer take into consideration the feeble and sick
-when praying alone he can pray as long as he likes
-Zuhur, ASR and Janaza are silent prayers
-the recommended form after recitation is tarteel

Or a little more; and recite the Qur’an (aloud) in a slow, (pleasant tone and) style. (Al-Muzzammil 73:4)

-it is the Sunnah that the ulema should stand right behind the imam
-in case the imam makes a mistake or breaks wudu
-he raises his hands before going into ruku
-this is called: raf'ul yadain
-he should say Allah Akbar
-he should bow as deep as his joints allow him.
-in ruku he should spread his fingers over and hold his knees
-his back should be flat
-a glass of water placed on his back should not spill
-if back not straight, you steal from salat
-you are the worst of people
-while in ruku the head has to remain level with his back at all times
-this is how the prophet prayed
-in ruku, elbows should be away from his sides
-then he recites dua: Subhuman Rabbi Al Adhere 3x
-it is haraam to recite Quran in ruku

وعن ابن عباس - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم: «ألا وإني نهيت أن أقرأ القرآن راكعا أو ساجدا، فأما الركوع فعظموا فيه الرب، وأما السجود فاجتهدوا في الدعاء، فقمن أن يستجاب لكم». رواه مسلم

314. Narrated Ibn 'Abbas (RAA): 'The Messenger of Allah (ﷺ) said, "I was forbidden from reciting the Qur'an whether in a state of ruku' or in sujud (prostration). When you perform ruku', Glorify Allah (say Glory to my Lord the most Great), and in prostration, strive your best in making supplication, as you are then entitled to have your supplication answered (Allah willing). [Related by Muslim]

-he says Sami Allahu liman Hamida

وعن أبي هريرة - رضي الله عنه - قال: كان رسول الله - صلى الله عليه وسلم - إذا قام إلى الصلاة يكبر حين يقوم، ثم يكبر حين يركع، ثم يقول: «سمع الله لمن حمده» حين يرفع صلبه من الركوع، ثم يقول وهو قائم: «ربنا ولك الحمد» ثم يكبر حين يهوي ساجدا، ثم يكبر حين يرفع رأسه، ثم يكبر حين يسجد ثم يكبر حين يرفع، ثم يفعل ذلك في الصلاة كلها، ويكبر حين يقوم من اثنتين بعد الجلوس. متفق عليه

316. Narrated Abu Hurairah (RAA): 'When Allah's Messenger (ﷺ) got up to pray, he would say the Takbir while standing, then say the Takbir when he bowed (for ruku'). When he rose from ruku' he would say, "Sami'al Lahu liman hamidah (Allah hears those who send praises to Him)," and while standing with his back straight (after ruku') he would say, "Rabbana wa lakal-hamd (O Allah, our Lord! All praise is for You)." He would then say the Takbir when going down to prostration, and when he raised his head, then when he prostrated for the second time he would say the Takbir one more time when he raised his head from the second prostration. He would do this for all his prayers, in each rak'ah and he would also say the Takbir when he got up from his sitting after praying two rak'at. [Agreed upon]

-and then he says rabbanal al wa hamid
-all the bones have to return to the original position
-when you get up from ruku you should hang your hands to your side
-then he goes down to sadja saying Allah Akbar
-he should raise his hands for this not raises his hands
-he should not rush the salat

Abi Qatadah reported that the Messenger of Allah (ﷺ) said "The worst thief is one who steals in his prayer." Then the companions asked, "How can someone steal from his prayer?" Prophet (ﷺ) answered, "He does not complete his Ruku and Sadjah with perfection." [Musnad Ahmad (5/310) No. 22695, Sunan Darimi (1/350) No. 1328, Sahih Ibn Khuzaymah (1/331) No. 663]

-khushoo is compulsory
-a hand first is recommended when going down
-but if knees first the salat is accepted

On the authority of Abu Hurairah (RA) who said the Messenger of Allah (ﷺ) said, 'When any one of you prostrates, let him not go down as the camel does; let him put his hands down before his knees.'" [Musnad Ahmad (2/381) No. 8942, Sunan Abu Dawud (1/222) No. 840, Sunan al-Nasa'i (2/207) No. 1091, Sunan Tirmidhi (2/57) No. 269]

Ibn Taymiyyah said: "Praying in both ways is permissible, according to the consensus of the scholars. If a person wants to go down knees first or hands first, his prayer is valid in either case, according to the consensus of the scholars, but they disputed as to which is preferable." [Majmua al-Fatawa (22/449)]

-when the musalee is in sadja he should keep his fingers together
-this is the opposite of ruku
-in sadja the elbows are off the ground
-so as not to resemble the dog
-nose and forehead touching the ground
-heels together

وعن ابن عباس - رضي الله عنهما- قال: قال رسول الله - صلى الله عليه وسلم: «أمرت أن أسجد على سبعة أعظم: على الجبهة - وأشار بيده إلى أنفه - واليدين، والركبتين، وأطراف القدمين». متفق عليه

318. Narrated Ibn 'Abbas (RAA): 'The Messenger of Allah (ﷺ) said, "I was commanded to prostrate on seven bones (bodily parts): the forehead" and he pointed to his nose, hands, knees and the ends of the feet (the toes).' [Agreed Upon]

-in sadja dua is recited, (Subhaana Rabbee Al A'laa three times)
-dua is more likely to be accepted in this position
-in fard prayers dua must be in Arabic
-it is haraam to recite Quran in sadja
-in the jalsa (sitting) he sits on the left leg, with right toes facing qibla
-dua: (rabbil firli wa hamnee)

Narrated Ibn Mas'ud Allah's Apostle taught me the Tashah-hud as he taught me a Sura from the Quran, while my hand was between his hands. (Tashah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet (As-Salam Alan Nabi) Peace be on us and on the pious slaves of Allah, I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His Apostle. (We used to recite this in the prayer) during the lifetime of the Prophet, but when he had died, we used to say, "Peace be on the Prophet." [Bukhari -Volume 8, Book 74, Number 281]

-when you say salaam alaika that is what the grave worshippers use
-to say the Prophet is alive in the grave
-you do not wag your finger
-wagging the finger is a weak hadith

[Imam Nawawi mentions in the Majmu‘(3.454)] From Abu Dawud and others with a sound chain of narrators on the authority Abdullah Ibn Az-Zubayr, that he described the prayer of the Prophet (ﷺ) by saying, “He would point with his finger while supplicating without moving it.” As for what is present in the narration that mentions, that he (ﷺ) “used to move it”, the expression, “move it is an unreliable anomalous (Ar. shadhdh)

Narration because the narrator who relates [this Hadith] on the authority of the Companion Wael Ibn Hujr (RA) contradicts everyone else who narrated from him

-The tashahud should be recited in full in the two sittings, Shafi madhab.
-The others say you can do half in the first sitting and the full in the second.

QUESTION_1:

Regarding at Fajr Jammat, my local Masjid, the Imam Switches the light off and prayer is held in the dark, he leaves a red light on top of the Imam position. what happens to our prayer which we can’t see our sadja place. Will our prayer be void?

ANSWER_1:

-you prayer is accepted

QUESTION_2:

How do you make the intention? e.g. for Isha salah, do you pause to make the intention saying it to yourself just before salah, or you already have the intention in your heart and go to pray?

ANSWER_2:

-you make your intention in your heart first
-it is bidah to voice it
-you have to name the salat in your heart
-and also for the sake of Allah
-and you have to differentiate between the sunnah and the fard differentiate

QUESTION_3:

YOU SAID THAT YOU CAN'T RECITE QUR'AN IN SUJOOD OR RUKU. WHAT ABOUT ALL THE DUAS THAT ARE MADE BY THE PROPHETS IN THE QUR'AN? AND AS FOR THE WAGGING OF THE FINGER OR KEEPING IT STILL AREN'T ALL THE HADITHS ABOUT THIS TOPIC WEAK?

ANSWER_3:

-the hadith of wagging is a weak hadith
-it is haraam to recite the Quran in sajda
-duas can be made but in Arabic in the fard
-in sajda is when Allah loves you the most
-you can pray fard sitting down in the bus, train, plane etc.

QUESTION_4:

I told a few of my Arabic speaking friends from Medina about saying alan nabi in Tashahhud and they said the alaika is correct linguistically because there is a hadith that says Allah returns the prophet soul to reply to our salaams. How do I respond?

ANSWER_4:

-shaikhs knows of no hadith that says the soul of the prophet returns
-the angels take the salaams to the prophet

If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ***Sallallahu alayhi wa sallam***) like Him Who is the All Knower (of each and everything)

(Fatir 35:14)

QUESTION_5:

I live in a country where they don’t allow polygamy but I want to marry more than one and only register one wife. However people are telling me not to do so as it goes against the law of the land. What is your advice on this?

ANSWER_5:

-you can marry a second, but don’t register it
-if cops come say it is your girlfriend
-they allow one wife and lots of girlfriends